ADULT EDUCATION REVIEW

Hon. Editor. Sri. G. Harisarvottama Rau. M.A.

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Adult Education alone Can ensure evolution of a Model Democracy.

Democracy based on Adult franchise would mean the Triumph of Demogogy, if the Adult Voters have not acquired a fair measure of functional literacy which is essential for an Adult to obtain direct knowledge of current events and problems that affect him.

Effective expression and exercise of the will of the people on crucial occasions, so essential for enduring peace and order and for steering clear of the sylla of revenous capitalism and the charybdis of reckless communism, is possible only if the people were functionally literate and sufficiently informed.

SIAEA

EACH ONE TEACH ONE

PUBLISHED BY T.J.R.GOPAL

SOUTH INDIAN ADULT EDUCATION ASSOCIATION MADRAS

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OFFICIAL REPORT READY

Second South Indian Regional Seminar on Adult Education held at Ernakulam in April 1953

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ADULT EDUCATION REVIEW

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(All Correspondence should be addressed to the Organising Secretary)

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EDITORIAL

College Students Social Education Camps and the Second Five Year Plan

While the First Five-Year Plan has yet to run for two years still the Second Five-Year Plan is already under discussion. A Conference will be in session about it in Ootacamund as these lines go to the press.

A national plan means exertion by the whole nation for its own good. If politicians do not give people a chance to know previously that a plan exists and that they should concentrate efforts on it, very little co-ordination or effective work may be expected.

We are glad that the Government of India have realised this aspect of the question and have escaped the grave danger of running the Second Five Year Plan from the top. They now desire to run it from the bottom asking that every family should plan for five years ahead and help in evolving the national plan. While we rejoice over the change in the attitude which has come over at the centre, which has so far remained mostly indifferent to the great evils of centralisation even in the field of welfare action, we desire to appraise every one concerned of the huge responsibility that is ours in bringing to the door of the villager the great opening he has to serve himself if he has the will to do it. This is Social Education *par excellence* and if the Government of India and the State Governments concentrate their attention upon this preparatory work for the two years that remain of the First Five Year Plan period, they would have half succeeded in their Second Five Year Plan.

The Education of the villager in all nooks and corners of the country requires a huge army of voluntary workers who have the enthusiasm, the energy and the equipment necessary to do the work. Such an army of workers we can form out of College students. The experience of College students camps for Social Education during holidays has already gathered for a few years now almost in every State. It has been proved beyond doubt that our young men from Colleges under the guidance of a Senior—either a lecturer or professor—have proved worthy servants of the nation. They have in most cases proved doughty champions of manual exertion drawing out the sympathy and admiration of villagers who have often expressed themselves highly appreciative of these youth from the highest Educational institutions and co-operated with them in carrying out extensive improvements in their villages—filling up dirty places, forming sink pits, making long enough roads, building

school-houses and the like and organising sanitation drives. Cases have come to our notice that Social Education Committees formed in villages have regularly met at nights and discussed intelligently ways and means to get major improvements made—like drinking water supply to their own villages or development of resources to fill their irrigation tanks. It is a hopeful sign that through these camps District Officers and departmental heads have come into contact with the villagers and given them hope and cheer by promising co-operation in carrying out schemes of improvement.

If only the Central Government is prepared to take a bold step, set apart, say, a crore of Rupees to aid this scheme of student endeavour in all the States, on the basis of equal contribution if necessary, we are sure we can have the best start for a Second Five Year Plan, not from the *top* but from the *bottom* with roots striking into the ground without dangling in the air. We would go further and say that Colleges in our country—Senior sections of High Schools also—should be encouraged to run camps of say three weeks at a time, with separate batches of students and seniors, throughout the year. This should be really considered the Education that our youth should receive at the College level for these two years to come or as long as plans for national reconstruction are under way Just as a war of violence requires recruitment of young men into the army, navy or air force a war of non-violent reconstruction requires recruitment of the nation's youth in the field of Educating the nation to their own needs, and to self-education of all the sections of the population to strengthen themselves individually and through that process to strengthen the national life along a planned path. The victory of the life of peace requires this universal enrolment of the man power of the country and we do hope that the Central Government with its enlightened policies of peace will not hesitate to organise universalized Social Education of the people who have to plan their own future to fit into the pattern set for them on the solid foundations of peace and we are sure that the States will fall into line when they see that the Centre is willing to broad-base its schemes on the *Popular Will* and on freedom of action at lower levels.

The 'Happy Education Diploma Course' of the Happy School's Society

The 'Happy Education Diploma Course' of the Happy Schools' Society was accorded recognition last year by the Directorate of Education, Delhi. The duration of the course has been extended from three to six months. More than 500 men and women from all parts of India, with qualifications ranging from the matriculation to M.A., have availed themselves of this course.

Happy Schools' Society has to it credit 14 years' work of training mothers, teachers and social workers. Initially organised for teachers, the first school of the Society was started in 1933. The short term training course was extended to parents, teachers and social workers in 1938.

Crafts like paper-cutting, paper pasting clay-modelling, expressional drawing, dimentional picture-making, decorative designing, picture-enlarging, roller blackboard making, chart making, preparing of educational apparatus, etc., form part of the activity curriculam of the Diploma Course. The last batch of trainees has also been given practical training in action-singing and story-telling.

Background of Grundtvig's Thought for the Folk High Schools of Denmark.

BY MR. PETER MANNICKE

In 1834 the Danish government took a cautious step towards political freedom by introducing an institution of "Consultative Estates". This meant that the four classes into which Danish society was divided—nobility, clergy town citizens and peasants—had the power to advise the King through their representatives. Small as this step was, it set many thoughts into motion, and Grundtvig's mind, ever preoccupied with Denmark's welfare began to work with definite plans.

He began from the standpoint that when the people, farmers and artisans were called upon to take an active part in Danish legislation, they should be educated for this duty—not through children's schools, but through schools for adults. He held that the child should rest and grow in its rest. The child has first of all the right to be a child, and the education given to children must be adopted to their needs. Nor is adolescence the proper time for such "Social responsibility" education, for the youth between fourteen and eighteen needs physical activity and familiarity with the work he may later have to do. It is not until a man reaches adult years that he is mature enough to understand life.

"Dead are all letters, even if they be written with the fingers of angels, and dead is all knowledge which does not find response in the life of the reader. Until the brain and the body have fully developed, and until life has revealed itself so completely to the individual that he can recognise it when it is described, and feel a natural desire to be enlightened in regard to its conditions, not only mathematics and grammer, but all intense brain work in childhood is killing."

Youth, therefore, is the proper time for enlightenment. This is the age of mental awakening, when the great questions about life are asked. Then the religious life, the sex life, the feeling for poetry, fatherland and society are fully with questions than it was during the transitional years, and it should be the task of the folk high school to give answers to these questions.

Before the advent of the high school there was no school for adults in Denmark except the University, and its aim was to educate officials. Grundtvig maintained that a school should be established for "that great part of the people who do not want to become, or cannot possibly become officials, but have to feed themselves and the officials, too" "Only barbarians and tyrants can imagine that this root and kernel of the people—tenants and freeholders, large farmers, and small ones, artisans of all kinds, sailors and trademen—does not need any more enlightenment than can be obtained behind the plough, in the workshop, on the boat and behind the counter" It is indeed, "the great merit of the Denmark school system that it has, so to speak, raised the boy from the poorest cottage to such a position that he is able to take part in the highest activities and rise to the highest position. Such a popular enlightenment would succeed, in a greater or smaller degree, anywhere in Christendom, but I am sure nowhere better than in the Scandinavian countries and particularly in Denmark, which has not been disturbed by outburst of strong passions but has its greatest danger in dullness and credulity which will throw the victory into the hands of the enemy, if general enlightenment is neglected."

The enlightenment should not be given in Latin—as it was at the University but in the native tongue. It should give the Danish citizen a thorough knowledge of their country, its social institutions and its historical development. It should enable them to express their thoughts in clear and good Danish. The young should, therefore, be acquainted with Danish literature, in which the best of the people's spirit has been revealed. The folk high schools should not begin or end with an examination. The task of the folk high school is not to put questions, but to help the youth to find answers to questions. But even future officials should be admitted, for

Extract from his book "Living Democracy in Denmark."

Adult Education in the United States

A century ago an English traveller in the United States commented with amazement that grown American men and women crowded into classrooms after the day's work was done and spent much of their leisure time in study.

This recognition of education as one of the keys to success and achievement and as one of the vital tools of a self-governing people has always been an outstanding characteristic of American life. A recent study showed that some 28,000,000 adults, or about 41 per cent of those whose formal schooling was already finished, were going to classes of some kind. This figure did not take into account the more than 2,000,000 students enrolled full time in institutions of higher learning or the many millions who receive some form of education through libraries, museums, the radio and television, without participating in any organized group.

In the early 19th century there grew up widespread movement to satisfy the intellectual hunger of thousands of men and women who, growing up under pioneer conditions in a young country, had not been able to acquire as much schooling as they craved. In country institutes or city lyceums they flocked to hear the lecturers and artists who travelled the country, bringing them a varied assortment of educational and cultural fare.

The Chautauqua movement, an interesting experiment along these lines, began in 1912. Named and modelled after the

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these, above all, need to come into contact with their fellow citizen."

"It would be of great use and real pleasure if there were a well managed farm connected with the folk high school and if this were surrounded by workshops of all kinds, where every young man at the school could see really efficient management of his trade. Such acquaintance with the many-sided practical activities would be a pre-requisite for a real understanding of Danish social life and national institutions." Grundtvig really means that civics should not be taught primarily as a class-room subject through dull statistics, but should come from contact with "a lively and intelligent Dane who had travelled all over the country with his eyes open, so that he had come to know birds, animals and human beings, and had gained a real insight into the peculiar characteristics of the Zealander, the Jutlander and the inhabitants of the various small islands, and who could help to bring the young from all parts of the country into a real and living intercourse."

He went further and indicated the great value of making excursions into the country under the leadership of men who had practical insight into political economy and sociology, and were able to inspire students through revealing comments on what they saw. Such a school and such a teacher would not educate the young away from their ordinary work, but would send pupils back to their workshop or farms with an increased interest and a clearer understanding of citizenship and of all human conditions.

Books should have a smaller place in the "Folkehojskole" than at the University. Books, with all their advantages, are merely a picture of life, a memory of life that was once lived. A merry joke, and indignant exclamation, an inspired speech, however, are direct and immediate witnesses of the spirit. Therein lies the power of the spoken word. It is this idea Grundtvig expresses when he refers in the spoken word as "living" and to the written word as "dead".

To Grundtvig human life was so rich and many-sided, so deep and powerful that no man could describe the laws of development of another man. Both the individual and the whole nation must have the freedom to live their own lives in accordance with the deepest impluses of their own nature. Therefore Grundtvig fought for liberty and for man's right to grow in accordance with the inner laws of life. A life can only unfold itself when different forces meet in rivalry. He demanded "freedom for Loke as well as for Thor", for the evil god as well as for the good god, but first and foremost he demanded freedom for the word and "for all that springs from the spirit."

(To be continued)

original programme in Chautauqua County in western New York State, these outdoor summer schools sprang up all over the country. Originally, a religious camp meeting under Protestant auspices, the Chautauqua, by the addition of an educational programme, combining lectures, entertainment and out-of-doors life, became a summer school for adults. The movement mushroomed for 10 or 12 years then quietly died out, except in its place of origin, where it continued to flourish.

In the 30 years from 1880 on, an influx of some 25,000,000 European labourers entered the United States, the majority of them illiterate even in their own language. To help meet their needs and to cope with the basic task of preparing them for citizenship by teaching them to read and write, private and government agencies started numerous free evening classes in public schools and settlement houses throughout the country.

The U S. Government still sponsors such classes for newcomers to the land, through which some of America's most famous citizens were first started on the road to success and leadership.

The American labour unions also helped in offering more schooling opportunities. Early in the 20th century they established for their eager-to-learn members mechanic's institutes and trade union colleges and in time extended their programme far beyond the trade and vocational level. In 1921, so great was the educational activity among many of the unions that the American Federation of Labour (AFL) founded a Workers' Bureau to serve as a kind of clearing house—a central agency which publishes books and pamplets and organizes annual meetings or institutes, frequently on the campus of some college.

A similar programme is carried on by the American Labour Education Service, which is directed by a board consisting of members of the Congress of Industrial Organizations (CIO) and of the AFL. Topics studied at one such recent institute included social security and wage hour legislation, international trade agreements and technological changes. The International Ladies' Garment Workers' Union maintains a professionally staffed department which offers classes in 58 cities that include public speaking, labour problems, art, music and dramatics. Institutions of higher learning also organize special courses in economics, labour relations and the like which are attended by men of long experience in both the labour union and the company management field.

The U. S. Department of Agriculture has for many years sponsored a comprehensive educational programme in co-operation with state and local government officers and schools and colleges. Originally an outgrowth of the "land grant colleges" established to provide training in agriculture and mechanical arts to the people of the newly settled sections of the country, this continuing programme of adult education is designed not only to increase agricultural efficiency but also to enrich the cultural life of rural communities.

Besides giving educational programmes over the radio, this "extension service" distributes each year hundreds of thousands of free pamphlets on all phases of farm operation and rural living. While more than three thousand agents are employed continuously in advising the farmer and bringing him the most up-to-date and scientific information available on land use, conservation and the care and improvement of his livestock, other Government experts travel even into the most remote communities to bring his wife eagerly-sought information on child care, food preservation and other housewifely arts. Many of these rural groups, originally set up for the study of purely practical matters, have broadened their programmes to include world affairs, music, drama and literature.

Both in the country and the city many older people continue their "schooling" by listening regularly to certain educational programmes presented over the radio or the still newer medium of television. It is estimated that every Sunday some 5,000,000 people listen to a discussion of literary classics by noted scholars while at least as large an audience hears a programme featuring discussions of social, economic and political questions by authoritative spokesmen representing opposite points of view. Listeners to this type of programme may write in for transcripts of the discussions, obtainable free or for a nominal sum, which they frequently use as the basis for further study in informal groups or clubs.

Increasingly popular among city workers are the free lectures on painting, sculpture, archaeology and the like offered in the evenings and on the week-ends by museums, while thousands of people attend classes of instruction in the various arts. At the same time public libraries are drawing an increasing attendance to discussion groups and regular book or film review forums.

One of the most remarkable of recent developments in the field of adult education is the growth of the "junior colleges," which offer undergraduates a two-year programme to follow the secondary school course. Planned to serve the whole community, both older as well as more youthful students, rather than to be centres of advanced scholarship, there are now 600 of these junior colleges. They have done an exceptional service in providing learning opportunities for adults in a variety of subjects carefully selected to fit the needs and desires of local groups. One junior college with 3,000 day students has 2,500 in evening classes—an example of the increasing fulltime use of school plants and facilities.

Many of the men and women who as veterans of World War II or more recent service were entitled to special government educational aid have availed themselves of the instruction offered in these junior colleges. At the same time this government assistance has enabled many young adult Americans who had already finished their early schooling to extend their education over a considerable period, with more than 2,000,000 such veterans receiving educational funds and subsistence allowances at the peak of the programme.

One noteworthy phase of adult education in the United States is the amount of home study through correspondence which American men and women undertake either for recreation or to improve their fitness for some calling. There are some 450 private correspondence schools and more than 125 colleges which offer courses by mail in all kinds of subjects, from Greek history to chicken farming. The International Correspondence School, the largest and best-known in the country, has helped more than 5 000,000 students since it was founded some 60 years ago. Under this system experts in the various fields prepare pamphlets especially for study without an instructor. The student receives one pamphlet at a time with reading and writing assignments. When he has completed his written assignment he returns it to the school and receives further instruction and assignments according to his progress.

One of the most recent developments in this long story of adult education is the establishment of the Ford Foundation (by the estate of the famous automobile manufacturer, Henry Ford) to encourage and provide funds for greater educational opportunities for the American people. When the foundation was established, April 5, 1951, it issued a statement which said in part: "Education must meet the needs of the human spirit. It must assist persons to develop a satisfactory personal philosophy and sense of values; to cultivate tastes for literature, music and arts; and to grow in ability to analyse problems and arrive at thoughtful conclusions."

Adult education, which begins when regular schooling is finished, it was pointed out, should have as its aim "the expansion of opportunities for all adult men and women to continue their education through life in the interests of mature and responsible citizenship, bearing in mind that in today's world civic responsibilities are political, economic and social in scope."
—*United States Information Service, New Delhi.*

SOUTH INDIAN ADULT EDUCATION ASSOCIATION.

FILMS DIVISION.

A Films Division has been started under the auspices of the Association with a view to encourage and help the Adult Education Workers in finding financial aid to maintain their Centres effectively.

For full particulars, please apply to :

The Organising Secretary,
The South Indian Adult Education Association,
10, Narasingapuram Street, Madras-2.

Seminar on Voluntary Agencies and the Five-Year Plan

The first seminar on "Role of Voluntary Social Agencies in the Implementation of the Five-Year Plan", organised by the Delhi State Branch of the Indian Conference of Social Work was inaugurated on 5th April, 1954 by Mrs. Durgabai Deshmukh, Chairman, Central Social Welfare Board.

Mrs. Deshmukh said that the voluntary social welfare organisations could function effectively in the country only if the Government protected the work of these organisations by the arm of the law and the strength of parliamentary legislation. She said that there were laws prevalent in the country which were in contravention of the spirit and letter of the Constitution. Such laws, and even the Constitution, would have to be amended to facilitate the making of a true welfare State.

Another aspect of social legislation, said Mrs. Deshmukh, was the implementation of the social laws enacted by Parliament. It was necessary, she said, that an effective organization be formed which would effect this implementation by creating an atmosphere conductive to the law-getting impetus from the common people. Continuing she said, that social welfare as conceived by the Constitution could only become effective if it was accompanied by social legislation.

The seminar lasted for 5 days during which time the discussions in all groups centred round assessing the resources and scope of social welfare agencies and the manner in which these could be developed to attain the aims laid down in the Five-Year Plan.

During the four days of discussion delegates met in four groups to discuss the following four topics Child Welfare, Youth Welfare, Social Education and Rural Welfare.

In the Child Welfare section members considered ways in which a minimum programme for living and training of children in institutions, could be achieved. For this purpose a sub-committee was appointed to arrange periodical meetings of workers in childrens institutions. This section also discussed the question of employment of children in hazardous occupations, the need for creche for children of working mothers, lack of playground facilities for children and the high rates of maternal and infant mortality. Researches, in all aspects of child welfare, the members suggested, be undertaken by the Childrens Bureau which was to be started by the Indian Council for Child Welfare.

The section on Rural Welfare discussing the all-comprehensive aspect of programmes in villages felt that the formation of multi-purpose co-operative societies could play vital role in bringing about the desired results. The group also discussed how voluntary agencies and public workers could assist these societies. The group agreed that all attempts must be directed towards creating indigenous leadership in the villages. Emphasizing the need to co-ordinate the activities of the various social service agencies, the group considered the formation of Co-ordinating Council which could formulate and chalk out programmes for rural welfare.

The seminar was attended by 75 delegates including representatives of many voluntary organisations, representatives of State and Central Governments Departments of Education, Health & Labour, and representatives of international organisations like W.H.O., I.L.O., Ford Foundation, Quaker Centre, UNESCO etc., Prominant among the delegates were Prof. G. D. Sandhi, Smt. Rajan Nehru, Smt. Humayun Kabir, Smt P. Naidu, Shri A R. Deshpande, Mr. Catchpool, and Shri V.M. Mulkarni,

News and Notes

College Students Summer Social Education Camps

Sri G. Harisarvottama Rau, M. A., Hon. Organiser, Adult Education, Andhradesa, visited three College Students Summer Camps for Social Education in the Andhra State during the months of April and May, and in company with Sri T.J.R. Gopal, Organising Secretary, South Indian Adult Education Association, visited also the Tiruvur Students Camp in the Chingleput District organised by the Madras Government Arts College, Madras on the 25th of May 1954.

Sri G. Harisarvottama Rau in company with Sri T.J.R. Gopal, Organising Secretary, South Indian Adult Education Association visited Tiruvur Camp in the Chingleput District on the 25th of May. It is undertaken by the Social Service League, Seva Samajam, Governmens Arts College, Madras. Sri Absolom, M.A., is the leader. Ten students were at work. They have done good work in five areas including Tiruvur-Kuppam where there is a Rice Research Station of which the students have made good use. They were working under the auspices of the Block Development Scheme which pays As. 12 a day per student for expenses. A Grama Sevak is deputed to assist the Campers. Their activities have consisted of making an approach road to the Harijan Burial Ground, about a furlong in length of making sink-pits in five different areas, making a compost pit, of running an Adult Education Centre with 16 entrants and distributing milk to 40 to 50 children daily and conducting games for and with the villagers. Tiruvur is a big village with a number of attached areas. It has a panchayat with an ancient President Sri Ratnaswami Naidu who has seen and assisted several phases of the improvement of the village including the founding of the first Co-operative Society in South India fifty years ago. He has sympathetically helped the Campers. He testified to the hard work put in by the Campers for the projects taken up. It will be well that Camps like these are instructed to develope a village Social Education Association at all convenient places and develope capacity in the villager for group discussion of subjects of interest to him.

* * *

Budanuru

Sri G. Harisarvottama Rau visited Budanuru on the 14th of May. The Students of the Government Arts College, Srikakulam were running a Camp for which 14th happened to be the closing day. The Camp had worked under the leadership of Sri Hari Audiseshu. The Campers had earned the praise of the local people. Streets used as drains had been put right by the villagers who had contributed about 200 cart loads of sand and had worked hard giving physical labor to the task of carrying on improvements to the village, The villagers were particularly happy with their Social Education Association started by the Campers for it had helped them to come together and discuss how best to secure water supply to their irrigation tank. The Collector, the Burra Saheb of the district had visited them because of the young visitors from the College and he had promised to help them—a promise they held very dear.

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